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pose about 200 blind persons of both sexes were questioned at the institutions for the blind in Philadelphia and Baltimore, and it was found that those who became blind before their fifth year never dreamed of seeing; of those whose sight was lost between the fifth and the seventh year some did and some did not see in their dreams; while all whose eyesight was destroyed after the seventh year had quite as vivid dream-visions as seeing people. The fifth to the seventh year is thus shown to be the critical period. This period corresponds with the age which authorities assign as the limit at which a child becoming deaf will also become dumb; and also with the age of one's earliest continuous memory of oneself.

It is interesting to note that blind persons dream quite as frequently as normal people, and that with those who do not see in their dreams, hearing plays the principal part. When dreaming of home, for instance, they will hear their father's voice or their sister singing, and perhaps will feel the familiar objects in the room and thus know they are at home. We, in such a case, would see it all.

ANTHROPOLOGY.¹

ANTHROPOMETRY, says Francis Galton, is designed to define the individual or the race, and to show in what way and to what extent, he or it differs from the others. Measurements teach the individual to know his own powers at a given time. The second important object is to keep watch over the development during the period of growth, and to give timely warning if it proceeds not normally.

The measurement of the head is designed to show how much and up to what age the brain continues to grow in bulk, especially with a view to comparing the educated with the uneducated classes.

The maximum length of the head is taken from the glabella, or the smooth spot above it, by means of calipers with blunt teeth like a comb.

The maximum width is taken with the same instrument, between the points farthest apart on the sides of the head.

The maximum height is the length of a line perpendicular to a plane passing through the ear-holes and along the lower and outer edges of the orbits.

These instruments are constructed by the Scientific Instrument Company, of Cambridge, England.

Instead of the tints of Broca and Chevreuil, Dr. Galton uses disks of glass for the color of the eyes, and spun glass of various tints for the hair. The object is to secure standards that will not fade.

A new instrument for measuring the squeeze of the hand has

¹ Edited by Prof. OTIS T. MASON, National Museum, Washington, D. C.

been devised by Mr. H. Darwin, which avoids the disadvantage experienced in the old dynamometer when the handles are brought close together.

In criticising the apparatus used for testing acuteness of sight, Dr. Brudenell Carter drew attention to the difference between testing the acuteness of vision and the acuteness of perception of slight differences of the intensity of light. He contended that nothing was an accurate test of acuteness of vision unless it called upon the person tested to see the separateness of two or more objects, such as spots, which were separated from each other by intervals equal to their own diameters.

Mr. Galton draws attention to the apparatus devised by Mr. Cattell, an American, now assistant in Professor Wundt's Laboratory, at Leipzig, for testing the color and the sound sense.—*J. Anthropol. Inst.*, xvi, 2-11.

THE CEPHALIC INDEX.—The two essentials to a correct system of obtaining the rates of the length to the width of the skull are (1) that the measures should always be taken upon exactly the same points, and (2) that the fractional limits of the terms dolichocephalic, mesaticephalic, and brachycephalic should be the same for all investigators. Now, great efforts have been made in France and Germany to achieve these results, and Dr. Garson, in England, following the instructions of the Anthropological Institute, has conducted an extensive correspondence to the same end, and an international agreement has been reached, as follows:

1. The metric system is to be used exclusively in all linear measurements.

2. The cephalic index to be calculated from the maximum length and maximum breadth of the cranium; the maximum length being the distance between the most prominent point of the glabella of the os frontis in front, and the most prominent point of the os occipitis behind, in the mesial plane. The maximum breadth is the width across the broadest part of the cranium wherever that may be, except on the mastoid processes and the supramastoid ridges, measured vertically to the mesian plane, the points of measurement lying opposite to one another in the same horizontal plane.

3. The cephalic index to be divided into groups of equal dimensions, each containing five units and arranged systematically on each side of a median or central division corresponding to the mean of the human species.

4. The central group to be denominated the mesaticephalic division and to include indices from 75 to 79.9.

5. The quinary division below and above the central group to be termed dolichocephalic and brachycephalic respectively, the former having limits of 70 to 74.9, the latter of 80 to 84.9.

6. The second quinary divisions—those on either side of the last two—to be termed hyper-dolichocephalic and hyper-brachycephalic, with the respective limits of 65 to 69.9, and 85 to 89.9.

7. The third quinary divisions to be called ultra-dolichocephalic and ultra-brachycephalic respectively, with limits of 60 to 64.9, and 90 to 94.9.

8. The quinary division of the cephalic index to be extended in each direction as far as there are indices to classify. These divisions may be designated by their limits, or by the number of quinary divisions they are removed from the mesaticephalic division, that being considered 0.

Collected in a tabular form the division and nomenclature agreed upon is as follows:

3. Ultra-dolichocephalic.....	60-65	excl.
2. Hyper-dolichocephalic.....	65-70	"
1. Dolichocephalic.....	70-75	"
0. Mesaticephalic.....	75-80	"
1. Brachycephalic.....	80-85	"
2. Hyper-brachycephalic.....	85-90	"
3. Ultra-brachycephalic.....	90-95	"

—*J. Anthropol. Inst.*, xvi, 17-20.

THE PEABODY MUSEUM.—The eighteenth and nineteenth annual reports, forming numbers 5 and 6 of volume III, have just appeared. The greater portion of these reports refer to explorations in the Little Miami valley, Ohio. With the coöperation of Dr. C. L. Metz, Professor Putnam has conducted a series of diggings which are quite as remarkable for their thoroughness as for their successful results. The plan has been to lay a mound, earthwork or cemetery on the dissecting table, to remove carefully the outer coverings, to separate the interior portions, and to arrive at genetic relationships on broad comparative grounds.

An important discovery were burial chambers of logs in the Edwin Harness mound. They were made by placing logs from five to six inches in diameter on the clay which forms the lowest layer of the mound in such a way as to make enclosures six to seven feet in length, and from two to three in width, and about a foot in height. In these the bodies were placed, evidently wrapped in garments, as indicated by the charred cloth and mats found in several of the chambers. With the bodies were buried various objects, such as copper plates, earrings, shell beads, and in one instance, long knives chipped from flint. In two instances the skeletons were found extended at full length within the chambers, the outlines of which could be traced by the imprint of logs in the clay. In the other chambers the bodies had been burnt on the spot. These chambers had been covered by little mounds of gravel and clay, and in those where the burning had taken place the coverings of earth were placed in position before the bodies were consumed. After all the little mounds had been

made, earth was brought from various surroundings and heaped over all.

Dr. William F. Whitney publishes in the report a paper on anomalies, injuries and diseases of the bones of the native races of North America.

The anomalies are accidental and designed deformations of the skull together with their structural consequences.

The injuries comprise the results of dislocation or fracture. A just distinction is drawn between injuries made long anterior to death and those made shortly before and after death.

Diseases are grouped under exostoses, periostitis, caries and cicatrices.

Dr. Metz and Professor Putnam present an elaborate monograph upon the Marriott mound, No. 1, and its contents.

WEST INDIAN STONE IMPLEMENTS.—Mr. E. F. Im Thurm describes in the June number of *Timehri* (Demerara) the archaeological collections of Sir Thomas Graham Briggs, from the islands of St. Vincents, St. Kitts, Nevis, St. Lucia and Antigua. The implements are celts, mullers, mortars, and were all found on the surface. The author devotes considerable space to the discussion of the function of the celts, which present some new forms in addition to the ordinary almond-shape so prevalent in the Carib area.

INDIAN CHILDREN'S GAMES.—Mr. Im Thurm in *Timehri*, speaks of the sports of Ackawoi children in Guiana, mentioning a boy who amused himself by catching a sand-wasp and tying to it one end of a fine long hair. To the other end of the hair he fastened a bright-colored flower, and letting the insect go, chased it, sufficiently flower-burdened to prevent its escape. Mr. Murdock tells an interesting story of a little Pt. Barrow Eskimo who amused himself with an aboriginal bean shooter, consisting of a piece of whalebone about three inches long. Having provided himself with some fine round pebbles, he would call upon a bystander to look at something in the distance; then, as quick as a wink, he shot his victim in the head and tucked away his weapon before the latter could turn his head. Of course the wag put on a wise look, and the wounded man went to look for his tormenter. The same whalebone ballista had on the other end a series of sharp teeth with which the wag would tear out a bunch of hair from a deer-skin robe. The Indian boys of Guiana imitate the animals at their sports, play sun and moon, and are skillful in plaiting flower wreaths.

ANCIENT COMMERCE.—Miss Buckland has been studying the evidence of ancient commerce to be gathered from certain gold ornaments which are found in Cornwall, in Ireland, and in Etruria and Greece; and in the *Journal of the Anthropological Institute*

(xiv, 3-13) seeks to trace out when and by what means this intercourse took place. Miss Buckland discards the theory of similar forms arising naturally out of similar grades of culture, and holds that like complex forms of any kind show intercourse carried on by means little known and understood, but which is indicated alike by language, by manners and customs, by variations of race type, by traditions, and lastly by relics widely distributed, yet evidently the work of the same people.

THE FIJIAN NANGA CUSTOM was practiced by certain tribes of Naviti Lovu in the ceremony of initiation. The Nanga is an oblong, rectangular enclosure, fenced with stones set edgewise in the ground. Two partition walls divide the space into three parts: The Sacred Nanga, in which the kava bowl stands; the Great Nanga, and Little Nanga. Low places in the partition walls, easily stepped over, afforded access from one part to another. A bell-roofed house or temple stands just outside of the Nanga tambu tambu, or Sacred Nanga. These compartments of the Nanga were for the elders, those who have attended two ceremonies, and the probationers, respectively. Whenever the elders judged that there was a sufficient number of youths ready for admission, a Nanga was held. While, as a general rule, the young men were eligible for admission at about the age of puberty, some passed their majority before initiation. Vast quantities of food and clothing were accumulated for the occasion, and every part of the Nanga swept and garnished. The heads of the novices were shaved with a shark's tooth or shell, assisted by a fire-stick. Long rolls of tapa were wound around their bodies. Four days were spent alternately in offerings by the novices and in feasting. On the fifth day the novices were taken to the sacred enclosure, and after mysteries were performed, were declared members of the Nanga. On the sixth morning the women enter the Nanga and great license prevails. The ceremony of initiation closes with a bath. No painful treatment of the novices seems to have taken place further than attempts to terrify them. In the Nangas took place also the rites of sacrifice, thank offering and circumcision, the latter being accompanied by the most horrible license and the suspension of proprietary rights.—*Rev. Lorimer Fison, J. Anthropol. Inst., xiv, 14-30.*

MELANESIA.—The Rev. R. H. Codrington has been enlightening the Anthropological Institute of London upon the languages of Melanesia, including New Caledonia and Loyalty, New Hebrides, Banks and Torres islands, Fiji, Santa Cruz and the Reef islands, and Solomon islands. The drift of Mr. Codrington's theory is that the tongues of Melanesia are homogeneous, of one common stock, and this stock is the same to which the other ocean languages belong: Malayan, Polynesian, the languages of the islands that connect Melanesia with the Indian archipelago,

and Malagasy. This view is opposed to the theory that the original Melanesian stock is distinct from that to which the Malay and Polynesian belong. Dr. Tylor seems to fall in with this view, since he says: "The Melanesian and Polynesian languages are of one family, but the Melanesian preserves earlier and more perfect forms, the Polynesian being a group of much broken down and comparatively modern dialects spread recently by emigrants." On the other hand Professor Keane suggested that if Mr. Codrington is correct in assuming the original unity of Malayo-Polynesian and Melanesian speech, all our conclusions regarding the relative value of physical and linguistic types will have to be reconsidered. The theory of Mr. Codrington is that of the elder Von der Gabelentz; but the younger (George) Von der Gabelentz and Dr. A. B. Meyer recognize in their "*Beiträge zur Kenntniss der Melanesischen, Mikronesischen, und Papuanischen Sprachen*" (Leipzig, 1882), the presence of at least two organic linguistic elements, a Melanesian or Papuan, and a Malayo-Polynesian in the Oceanic world.

ARCHÆOLOGICAL FRAUDS.—The NATURALIST for some years has strenuously and continuously warned archæological collectors against giving factitious values to relics. It is this craze to have more and prettier stone implements than his neighbor that leads the rich collector to put a higher value upon specimens than they merit. In the first number of *Revue d'Ethnographie* for 1884, Dr. Charles Rau, Curator of Antiquities in the National Museum at Washington, publishes a statement over his signature that the collections of M. S. Valentine, exhibited and applauded in many cities of Europe two years ago, are frauds. Dr. Rau adds that he discredited the specimens when they were in Washington, but had no proof against them save his own opinion. The case is now changed, and the men who made Valentine's objects have actually produced a duplicate set for the Smithsonian, and they are deposited in the National Museum.

MICROSCOPY.¹

SOME LABORATORY APPLIANCES.—I. *Water-bath apparatus for paraffine*.—The laboratory appliances for the use of students and others engaged in work requiring the employment of imbedding processes will, of necessity, vary considerably with the judgment and taste of those concerned.

The apparatus in use for some time past in the embryological laboratory of the Mus. Comp. Zoöl. at Harvard College, may offer suggestions to those who contemplate fitting up laboratories for such purposes.

There are many advantages in having a water-bath for each person instead of a common tank for all the students in a lab-

¹ Edited by Dr. C. O. WHITMAN, Mus. Comparative Zoölogy, Cambridge, Mass.